

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END; NOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

Gardiner, Maine, Friday, March 6, 1835.

New Series, Vol. IX—No. 10.

PRINTED EVERY FRIDAY MORNING BY
P. SHELDON,
PROPRIETOR.

WILLIAM A. DREW, Editor.
TERMS.—Two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up and discontinuance expressly ordered, and no papers will be discontinued (except at the discretion of the publisher) while any arrears remain unpaid.

All letters relating to the business concerns of the paper must be addressed to the Printer at Gardiner, and communications intended for publication should be addressed to the Editor at Augusta.

N. B. All letters to the Printer or Editor must be post paid.

Any person procuring six good subscribers and becoming responsible for them shall be entitled to a seventh copy, so long as the subscribers continue, and like proportion for a smaller or larger number.

THE JEWS.

The proceedings of a Grand Council of Jews assembled in the plain of Ageda in Hungary, about thirty leagues distant from Buda, to examine the Scriptures concerning Christ, on the 12th of October, 1650.

Under the article Ageda, in some of our Gazetteers, we find the following addition to the usual statement of its position, (30 leagues from the city of Buda in Hungary;) "it is famous for a grand council of the Jews, said to have been held here in 1650, for the purpose of considering the question whether the Messiah was already come." Notwithstanding the curiosity and interest which an assembly of such a character and for such an object would seem naturally to excite in the bosom of every Christian, the history of this remarkable Convention appears to have been almost entirely overlooked. The writer does not know indeed whether an account is given of it in our standard Jewish histories; he has not found it in any of those which it has been convenient to consult. We are indebted to the indefatigable Earl of Oxford for the preservation of perhaps the only copy of the account of the proceedings given by a contemporary, and it is from that we have extracted the following sketch for the Philadelphian. It will interest the reader to know that the narrator, Samuel Brest, of London, was an eye witness.—*Philadelphian.*

At the place above-named, there assembled about three hundred rabbies, called together from several parts of the world, to examine the Scriptures concerning Christ; and it seems, this place was thought more convenient for this council, as that part of the country was not much inhabited, because of the continual wars between the Turk and the King of Hungary; where (as I was informed) they had fought two bloody battles; yet both princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. And, for their accommodation there, the Jews did make divers tents for their repose, and had plenty of provisions brought them from other parts of the country, during the time of their sitting there. There was also one large tent, built only for the councils to sit in, made almost four square; the north and the south parts of it being not altogether so large as the east and west parts thereof. It had but one door, and that opened to the east; and, in the middle thereof, stood a little table and a stool for the propounder to sit on, with his face towards the door of the tent. The said propounder was of the tribe of Levi, and was named Zacharias; and within this tent round about were placed divers forms for the consultants to sit on. It was also enclosed with a rail, that stood a distance from it, to prevent entrance to all strangers and to all such Jews as could not prove themselves to be Jews by record, or could not dispute in the Hebrew tongue which many had forgotten, who lived in such countries where they are not allowed their synagogues, as in France, Spain, and those parts of Italy that do belong to the King of Spain, viz.—the kingdom of Naples, with the province of Calabria, and Apulia; the kingdom of Sicily, and Sardinia; in which places, if a Jew be found, he is in danger to be condemned, and executed for it; and yet profit and benefit allureth them to dwell in those countries, notwithstanding their fears and dangers; and themselves are willing to forget and so neglect to teach their children their native language, rather than they will lose their opportunity of profit; and some have burnt the ancient records of their tribe and family, that they might not be discovered by searching, or otherwise. And for this defect, that they could not prove their tribe or family, they were not permitted to come within the rail, but were commanded to remain without, with the strangers that remained there, to see the issue of their proceeding, which were above three thousands persons; and they were for the most part of them Germans, Almans, Dalmatians, and Hungarians, with some Greeks, but few Italians, and not one Englishman that I could hear of besides myself.

I was informed that the King of Hungary, not favoring the reformed religion, did give no encouragement to any Protestant churches, to send any divines thither; but he did allow, that some assistants should be sent from Rome; and their coming thither did prove a great unhappiness to this hopeful council.

When the assembly did first meet, they spent some time in their mutual salutations; and as their manner is, they kissed one the other's cheek, expressing much joy for their happy meeting; and all things being provided for their accommodation, they considered of the Jews that they were only allowed to be members, which could by record prove themselves to be native Jews; and for defect herein, I observed above three hundred refused; though doubtless they were true born Jews, yet they could not by record prove themselves so to be; and for this they were not admitted to be members of the council; but they did abide without the rail with the strangers that were there; and the number of them, that were accepted to be members, was about three hundred Jews. And this was all that was done the first day.

On the second day, the assembly being full, the propounder stood up, and made his speech concerning the end of their meeting; and, "this," said he, "is to examine the Scriptures, concerning Christ, whether he be already come, or whether we are yet to expect his coming." In examining this question, they searched the Old Testament with great care and labor, to be resolved of the truth thereof having many Bibles with them for this end. And about this point there were great disputes amongst them. The major part were of opinion that he was not come; and some were inclined to think that he was come; being moved thereunto by their great judgment, that hath continued now this 1600 years upon them.

I remember very well, one of the council, in his conference with me, seemed to be very apprehensive of the great and long desolation of their nation, ever since their destruction by the Roman Emperors, and he imputed this their affliction to their impenitency, and comparing their present judgment with their other judgments they had suffered before. The same he ingenuously confessed, that he did conceive it was for some great wickedness; and that their nation was guilty of the blood of the prophets sent from God to their nation, and the many massacres that have been committed by the several sects and factions amongst them, "For," said he, "we are no idolaters, neither do I think we were guilty of idolatry since our captivity in Babylon; and therefore," said he, "I do impute this our calamity and present judgment to the forenamed causes." And this is the sum of that which was disputed amongst them, the second day of their meeting; and so they adjourned till the next morning, which was the third day of their meeting.

When being assembled together again, the point that was chiefly agitated was concerning the manner of Christ's coming. And this, some said, shall be like a mighty prince, in the full power and authority of a King, yea, in greater power than ever any king had; and that he will deliver their nation out of the power of their enemies, and their temple shall be rebuilt again; and that the nations shall be of their religion, and worship God after their manner. For they hold that the Messiah will not alter their religion, whensoever he cometh. And further, concerning his parentage, they did agree in this, that he should be "born of a virgin," according to the prediction of the prophets; and they agreed also, that he may be born of such a virgin, which might be of mean note amongst their nation, as was the Virgin Mary. And here some of them seemed to me to incline to think that Christ was come.

Therefore when they came together again the next day, the propounder demanded of them if Christ was already come? And who they thought he was? And to this demand they gave this answer, that they thought Elijah was he, if he was come, because he came with great power, which he declared by slaying the priests of Baal; and for the fulfilling of the Scripture, he was oppressed by Ahab and Jezebel; yet they esteemed him to be more than a mortal man, because he so strangely ascended up into heaven. And, because this opinion was contradicted by others, the day following they took into examination the same question, to answer them that said Elijah was not the Messiah. They of the contrary opinion did urge the care and love of Elijah, for the good of their nation, in that he left them Elisha, his disciple, to teach and instruct the people which they expect to be the care of their Messiah. These were the chief arguments they had to defend their opinion; and the same day towards night, it came into question amongst them, "What he then was that said he was the son of God and was crucified by their ancestors."

And because this was the great question amongst them, they deferred the further consideration thereof, until the next day.

When meeting again, the Pharisees (for some of this sect were amongst them, that were always the enemies of Christ) they first began to answer this last night's question; and these by no means would yield that he was the Christ;—and these reasons they gave for their opinion.

1. Because (said they) he came into the world like an ordinary and inferior man, not with his sceptre, nor royal power; wherewith they affirmed the coming of Christ should be glorious.

2. They pleaded against him the meanness of his birth, that his father was a carpenter; and this they said was a dishonor, that Christ should not be capable of.

3. They accused him to be an enemy to Moses's law, in suffering his disciples and in doing works himself, that were prohibited on the Sabbath day; for they believe that the Messiah will punctually and exactly keep the law of Moses; and where the gospel doth testify of Christ, that he did fulfill the law, they reject the testimony thereof, because they do not own the gospel.

But I observed, these reasons of the Pharisees did not satisfy all that heard them, but there still remained some doubt in some of them concerning Christ; for there stood up one rabbi called Abraham, and objected against the Pharisees the miracles that Christ wrought, whilst he was upon earth, as his raising the dead to life again, his making the lame to walk, the blind to see, and the dumb to speak. And the same Abraham demanded of the Pharisees, by what power he did those miracles? The answer the Pharisees returned to him was to this purpose: They said he was an imposter, and a magician; and blasphemously traduced him of doing all his miracles by magic: Thus, said they, he first caused them to be blind, to be dumb, to be lame; and then by taking away his magical charm, they were restored to their former condition. Nevertheless, this answer gave little satisfaction to the said Abraham; but thus he replied, that he could not charm those that were born in that condition, as blind, &c. and born also before Christ himself was born; as it appeareth some of them were: This seemed to him an absurd paradox; and truly the pressing of this argument did almost put them to a stupor, till at last they had this evasion (though weak and vile) they were, said they, by other magicians convinced to be so in their mothers' wombs; and that, although himself was not then born when they were born with these evils, yet he being a great dissembler, and more cunning than any magician before him, power was given him of the devil, to remove those charms which others had placed; and there was one Pharisee named Zebedee, that of the Pharisees there did most opprobriously revile him, and vehemently urged these things against him; but I conceive he did it not to the well-liking of many there that heard him, even members of the council. And as the Pharisees that day played their parts against him; so did the Sadducees also endeavor (for some of that sect were also of the council) to render Christ vile and odious to the rest of the Jews that were assembled there. I observed that it was with them as it was once with Herod and Pilate; though they two could not agree betwixt themselves at other times, yet they could agree together to crucify Christ; for the Pharisees and Sadducees, though they be much divided in opinion amongst themselves, yet did they at this time too much agree to disgrace and dishonor Christ with their lies, calumnies and blasphemies; for the Sadducees, as well as the Pharisees, did in other things accuse him for a grand imposter, and for a broker of corrupt doctrine; in that in his gospel he teacheth the resurrection from the dead, which they there denied to be true doctrine; but it is no new thing to see factious dissenting, to agree in some evil design against others, as I found it by experience, being at Rome in the year 1650, which was the year of their Jubilee, there was a great strife between the Jesuits and the Friars of the order of St. Dominick, both which were against the Protestants; and although their differences have been, by the care and vigilance of the Pope, so smothered, that the world hath not taken much notice thereof, yet this fire broke out into a flame greater than ever it was before (as they certified me there) both by public disputing, and by bitter writing one against another, opening the vices and errors of one another's faction, thus seeking to disgrace one the other; which caused the Pope to threaten to excommunicate the authors of all such black and libellous books, that did tend to the dishonor of his clergy and religion, to make them infamous to the world. But this by the way.

We are now come to the seventh and last day of their council; and on this day, this was the main query amongst them: "If Christ be come then what rules and orders hath he left his church to walk by?" This was a great question among them; and because they did not believe the New Testament, nor would be guided by it; they demanded some other instruction to direct and guide them, in this point; thereupon six of the Roman clergy (who of purpose were sent from Rome by the Pope, to assist in this council) were called in, viz. two Jesuits, two friars of the order of St. Augustine, and two of the order of St. Francis; and these being admitted into the council, began to open unto them the rules and doctrine of the holy church of Rome (as they call it) which church they magnified to them, for the holy catholic church of Christ, and their doctrine to be the infallible doctrine of Christ, and their rules to be the rules, which the apostles left to the church forever to be observed, and that the Pope is the holy vicar of Christ, and the successor of St. Peter; and for instance, in some particulars, they affirmed the real presence of Christ in the sacrament, the religious observation of their holy days, the invocation of saints, praying to the Virgin Mary, and her commanding power in heaven over her son; the holy use of the cross and images, with the rest of their idolatrous and superstitious worship; all which they commended to the assembly of the Jews, for the doctrine and rules of the apostles. But, as soon as the assembly had heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamors against them, and their religion, crying out, "No Christ, no woman-god, no intercession of saints, no worshipping of images, no praying to the Virgin Mary, &c." Truly their trouble hereat was so great, that it troubled me to see their impatience; they rent their clothes, and cast dust upon their heads, and cried out aloud, blasphemy, blasphemy! and, upon this, the council broke up. Yet they assembled again the eighth day; and all that was done then, was to agree upon another meeting of their nation three years after, which was concluded upon before their final dissolution.

I do believe there were many Jews there, that would have been persuaded to own the Lord Jesus; and this I assure you for a truth, and it is for the honor of our religion, and the encouragement of our divines, one eminent Rabbi there did deliver his opinion, in conference with me, that he at first feared that those, which were sent from Rome, would cause an unhappy period to their council; and professed to me, that he much desired the presence of some Protestant divines, and especially of our English divines, of whom he had a better opinion than of any other divines in the world; for he did believe that we have a great love to their nation, and this reason he gave me for their good opinion of our divines, because he understood that they did ordinarily pray for the conversion of their nation, which he did acknowledge to be a great token of our love towards them; and, especially he commended the ministers of London, for excellent preachers, and for their charity towards their nation; of whom he had heard a great fame. As for the church of Rome, they account it an idolatrous church, and therefore will not own their religion; and, by conversing with the Jews, I found that they generally think that there is no other Christian religion in the world, but that of the church of Rome; and for Rome's idolatry, they take offence at all Christian religion; by which it appeared, that Rome is the greatest enemy of the Jews' conversion.

* Original.
† Jews by original record or genealogy.
‡ The Messiah.
§ Of having neither church nor nation, and their being a vagabond people ever since the destruction of their city and temple.

ENDLESS MISERY!!!
Where shall we look for the mortal who can, with complacent feelings, contemplate in full faith, nothing doubting, the doctrine which teaches that a large portion of his fellow creatures will suffer endless and excruciating torments?—Nay, where is the man that can believe it, and not feel indignant at the being who formed creatures, knowing at the same time that such would be their lamentable condition? A Nero would shudder at the thought; and a Calligula would call such conduct infinite cruelty, and weep at the idea of such a consummation. Yet, be astonished, O ye heavens, and lament, O earth! thousands and tens of thousands of the human family, now-a-days, not only profess to believe in that horrible doctrine, but pretend to rejoice in it as the truth of God!! And not only so, they positively assert, that did they believe not one of the human race would thus suffer, they would plunge headlong into all the sinks of pollution; rob, steal, murder, swear false, and in short, (to use their own language) would commit all manner of wickedness; and in so doing, would follow the dictates of their own evil inclinations. What is this, but saying they now possess a desire

to do those things? And what is it that prevents them? Is it the love of God shed abroad in their hearts? No. Is it the love of virtue? No. Is it to retain the good will of their fellow creatures? No. Is it the duty they owe to God, to themselves or their fellows? No. Is it their hatred of sin? No; none of these things restrain them from the commission of the basest crimes!! What then is it? Why—We shudder to tell—'tis the fear, the unholy fear of a future endless hell, and an everlasting devil!!—This fear, and this alone, according to their declarations, curbs their ungodly desires. We have been taught, and we think correctly too, that the "goodness of God leadeth to repentance"—that the fear of the Lord [not of an endless hell] is the beginning of wisdom.

The only rational apology we can make for those who so loudly advocate, and so tenaciously adhere to the doctrine of endless misery, is, that they know not what they say, what they sincerely believe, nor whereof they affirm. They neither realize the untold agonies millions of their fellow mortals must endure, (if their system be true) nor once think how black a character they affix to the God of the universe, in whose hands are the issues of life and death. No,—they cannot duly appreciate the goodness and loving kindness of their heavenly parents—whose tender mercies are over all his works; or they would not, they could not, thus speak and thus believe. Could a mother behold with calmness, the excruciating agonies of the son of her love, (should they endure but for an hour) when she knew that his sufferings would not result in any possible good? No, verily! her sympathetic soul would bleed with anguish; and she would instantly exclaim, "Oh! let me bear the infliction!" If a frail mortal, whose love is imperfect, cannot bear to behold the fruitless sufferings of one of her children, for the short space of one hour, who can believe, who dare assert, that the endless torture of millions of his offspring ever entered into the designs of the God of infinite love? It would seem, that no one, possessing the least particle of feeling, or the smallest idea of justice, could believe in the unnatural, unmerciful, and cruel doctrine of "endless misery." Many, we know, profess to believe it; but let them bring the awful subject home to their consciences; let them try it by the law of justice, equity and goodness, and our word for it, they will spurn from them that cursed dogma, and pronounce it the "doctrine of devils."—*Sentinel.*

INTEGRITY.
The first great maxim of human conduct, that which it is all important to impress on the understanding of young men, and recommend to their hearty adoption, is, that in all circumstances, and under every emergency, to preserve a clean heart, and an honest purpose. Integrity, firm integrity, is that quality which, of all others, raises man to the highest dignity of his nature, and fits him to adorn and bless the sphere in which he is appointed to move. Without it neither genius nor learning, neither the gifts of God, nor human exertion, can avail ought for the accomplishment of the great objects of human existence.—Integrity is the crowning virtue, integrity is the pervading principle, which ought to regulate, to guide, control and vivify every impulse and action. Honesty is sometimes spoken of as a vulgar virtue, and perhaps that honesty, which barely refrains from outraging the positive rules ordained by society for the protection of property, and which ordinarily pays its debts and performs its engagements; however useful and commendable a quality, is not to be numbered among the highest efforts of human virtue. But that integrity which, however tempting the opportunity, or however secure against detection, no selfishness nor resentment, or lust of power, place, favor, profit or pleasure, can cause to swerve from the strict rule of right, is the perfection of man's moral nature. In this sense the poet was right, when he pronounced 'an honest man, the noblest work of God.' It is almost inconceivable what an erect and independent spirit this high endowment communicates to the man, and what a moral intrepidity and vivifying energy it imparts to the character. There is a family alliance between all the virtues, and perfect integrity is always followed by a train of goodly qualities, frankness, benevolence, humanity, patriotism, promptness to act, and patience to endure. In moments of public need, these indicate the man who is worthy of universal confidence.

Erected on such a basis, and built up of such materials, fame is enduring.—Such is the fame of our Washington, of the man 'inflexible to ill and obstinately just.' While, therefore, other monuments intended to perpetuate human greatness, are mouldering into dust, and belie the proud inscriptions which they bear, the solid granite pyramid of his glory lasts from age to age, imperishable, seen afar off, looming high over the

vast desert, a mark, a sign and a wonder, for the way-farer through the pilgrimage of life.

A nice sense of integrity, therefore cannot be too early cherished, or too sedulously cultivated. In the very dawnings of life, occasions are presented for its exercise.—Within these walls, temptations every day occur, where temporary advantages solicit a deviation from the rule of right. In the discharge of the various duties which you owe to your companions, let no petty selfishness be indulged, no artifices practiced, by which you are to escape from your fair share of labor, inconvenience or contribution, or any one be deprived of the full measure of whatever he may rightfully claim.—Cultivate singleness of purpose and frankness of demeanor, and hold in contempt whatever is sordid, dissingenuous, cunning or mean. But it is when these peaceful shades shall have been left behind, and the faithful course of busy life begun, that seductions will be presented under every form by which inexperience, infirmity of purpose, and facility of disposition, can be waylaid.

Then is the crisis of the young man's fate—then is the time to take his stand, to seize his vantage ground. If he can then defy the allurements of cupidity, sensuality and ambition, the laugh of fools, the arts of parasites, and the contagion of improbity; then, indeed, may he hope.

"Light of mortal and immortal powers,
As in a boundless theatre to run
The great career of justice—
And through the mists of passion and of sense,
And through the tossing tides of chance and pain
To hold this course unalterable."

GASTON'S ADDRESS.

CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDNER, MARCH 6, 1835.

RELIGIOUS NEWSPAPERS.

Amongst the means employed, under God, for the diffusion of light, the spread of truth and the correction of error, none, perhaps, have been so extensively blessed, as the establishment and circulation of religious newspapers. The advantage which the art of printing has been to the cause of science, freedom, morality and religion, is incalculable; but for centuries the press was employed—so far as religion was concerned—only in giving birth to books,—some of them, indeed, too cumbersome for common use. The idea of publishing a religious newspaper, we believe never showed itself till since the commencement of the present century, and that in this country. Why this mode of promoting the cause of christianity was suggested at so late a day, can hardly be conceived; but since its adoption, almost all sects have established their newspapers, and to say nothing of the mischief which some have occasioned, it is clear to our mind that this method of promoting the cause of truth, is one of the most potent which could be devised. The friends of any cause, will, or ought to, of course encourage those which are devoted to that cause. An indifference to the success of the religious periodicals which are established for the benefit of truth, as any denomination may understand it, is indifference to the best means of promoting the cause. We fear that our brethren, in common with many people of other sects, do not consider this subject so seriously as they ought. If they have any love for truth, that love should show itself in energetic efforts to promote the widest possible circulation of the papers which they believe inculcate the truth.

Editors of religious papers have, it would seem, a special right to look to the ministry for co-operation and aid in conducting and circulating their periodicals. These weekly visitors go into their Societies regularly, as co-workers with them in the great cause which they mutually love and maintain. And are they not aware of the importance it is to them and their Societies, that such papers should be well conducted, and that they are put in possession of such facts and arguments for publication as will be the most interesting, judicious and useful? They must, then, feel an anxious desire for the character and the support of these weekly visitors; and feeling so, must also feel willing to contribute to the editor a share of reasonable advice, instruction, and such articles for publication as shall give variety, and interest to the paper.

We are led to these reflections by noticing in the Charleston Observer some editorial remarks upon this subject, addressed to the autodox public. The remarks are founded in truth—and may be turned to the benefit of Universalists. With this view, we present an extract from them:

"He who adds to the influence of a well conducted religious newspaper, renders a greater service to the church than ministers are already able to do in the ordinary dispensation of the gospel from the pulpit.

I have already felt that editors of religious newspapers need and deserve the aid of the ministry. What single influence is more important in a congregation than the religious newspaper which is there read? Every minister knows the force of this intimation.

A religious editor, therefore, should not be left without the collateral influence, co-operation and aid of the ministry. His spirit should be tempered, his labors assisted, his heart encouraged, and his influence modified by the free, judicious, practical letters and communications of the pastors of the churches; that the religious print which comes weekly into the congregation, may have something adapted to the state of

the people, to interest them and to co-operate with the labors of the pastor in every good design. Then it will be sought after—its arrival will always be anticipated as a weekly treat, not to inflame the passions, but to allay them; not to furnish amusement merely, but instruction—and the religious newspaper will do good."

And since we are upon this subject, we are disposed to notice some remarks of neighbor Wilson of Zion's Advocate upon the subject of delinquent subscribers. It is so seldom we can find any thing in that paper worthy of a serious approval, that we are disposed the more readily to commend a good idea whenever it does show itself.

"The individual who subscribes for a periodical and receives it and pays nothing, until the paper on which it is printed has cost the publisher two or three dollars, is not usually sensible of the magnitude of the evil he has done. Two thousand such subscribers would compel an editor and the printer to toil four or five years without bread, and then leave them indebted to the paper-maker five or six thousand dollars, besides all their bills for press, type, ink, office, &c. &c. From what we read in our exchange papers, we suppose we have less occasion to complain on this ground than most publishers. The publisher of a weekly paper in this city lately stated that he has thirty subscribers in one place, that from these he has received for his first volume about one half his dues; for his second, about one quarter; and for his third, now about half completed, thirty cents. As his paper is put at one dollar, his receipts from that place in two years and a half, must have been about twenty-three dollars, and his dues between fifty and sixty dollars—for the collection of these dues he offers \$30, or about one half; and this not in a distant town which it would be expensive to visit, but within a few miles of the residence of the publisher. We cannot record any such delinquencies as these; if we could we should be quite discouraged—we should conclude either that our paper was destroying the moral sensibilities of its readers, or at least that its contents were such as to make it sought after chiefly by men sadly deficient in moral principle. A truly conscientious publisher of a religious paper must be grieved at delinquencies among his subscribers, not more on account of the embarrassments they occasion to himself, than on account of the proofs they furnish of the want of improvement among his readers by means of his labors."

There is, indeed, something like a want of moral honesty in withholding payment from the proprietor of a news-paper, when he knows it has become due, and has been apprised of the printer's wants. And this delinquency injures the publisher, not only because he is thereby kept or defrauded out of his honest dues, whereby he is made to suffer in a pecuniary point of view, even to the risk of having to let the paper go down, but the perception of such dishonesty in any of his subscribers, must give him serious moral pain as he reflects upon it.—Above all, must such a circumstance be painful to a Universalist editor. His principles teach him—as he endeavors to teach others—the supreme importance of moral honesty, as the best test of true religion in the heart; and whenever he sees that his principles are violated and his instructions lost amongst his subscribers, he can but weep to see to what extent he has labored in vain. Mr. Wilson is disposed to throw a taunt at the proprietor of the Pilot on account of his delinquents in Westbrook. We do not think the satire is just or generous. We know that Universalists in general are as punctual in paying for their papers, as people of any other sect. Probably there are peculiar circumstances connected with the case to which he has alluded and of which he seems disposed to take advantage. We all know, that in starting a new paper, and especially when much effort is made to procure subscribers in the outset, whereby almost any thing and every thing is collected under the name of patrons, there will be many who cannot be relied upon. It takes years to prune a list of subscribers till it becomes a responsible one. Doubtless, the Pilot has suffered inconvenience from this cause, in common with most other newly commenced papers. But what Mr. W. says of the proof which punctuality furnishes of good principles in the subscribers, and of the improvement amongst them which may be inferred from their honest dealing, is doubtless true in general. The public ought to look upon the subject in this point of view. He who willingly defrauds his publisher out of his scanty but honest dues, cannot be morally honest; and if he be not honest, it is but just and right that his name in due time be presented to the public upon the black list, that others may in future be put upon their guard against him.

DARKNESS.

Mr. Wilson, of Zion's Advocate, has attempted something by way of reply, "we reckon," to the question—"Does Christ intercede for the salvation of those who will finally perish in their sins?"—or a notice of our remarks upon this question as it originally appeared in his paper—we do not know which; for of all men to mystify and darken a subject by words without knowledge, Mr. Wilson absolutely is the greatest. He has got something like half a column upon the subject, which we have read over

with the ordinary care bestowed upon so much reading—and as to saying what he is about, or what he would be after, we cannot tell. There is something about our Lord's buying false teachers, and something about the marriage supper; but what relation they have to the question, it is difficult to perceive. Why cannot Mr. Wilson employ the plain and intelligible monosyllable, and for once say yes, or no, to the question? Does he believe Christ intercedes for the salvation of those whom God from all eternity foreknew, or foreordained—choose your own word—should be eternally lost? This is the question—we wish he would answer it. But he does not; he will not; he cannot. Till then, he can hardly expect us to answer any of his questions.

CAUSES OF UNBELIEF.

What is the reason there are not more Universalists than there are? We admit, indeed, that the number is not small—but why is it not much larger? Answer: plainly, because people will not investigate the subject. And why will they not do this?—There are several reasons why they will not. First, the bigots who oppose us—we do not mean that all who oppose us are bigots—are so certain that they are and must be right and every body else wrong, so certain that they have fathomed the mightiest depths of truth, though they have in reality not gone over angle deep,—that they treat with scorn every idea which presents itself to their mind as a motive for looking farther. Such people will

"Like a fool Indian weed,
Rot just where they grow."

There is another class who, though they are not so absolutely and stubbornly certain of being right in every thing, yet make no farther advances, through fear. To them, Universalism may look lovely and rational, but then they have been taught a different system so long that it has become interwoven with all their notions, and they dare not investigate the subject lest they should break the cable which binds them to their old system of things, whereby, they think, they should be set adrift to suffer final shipwreck. They could wish Universalism to be true, but they are afraid it is not; and as their notions of truth are predicated upon very politic ideas of the safest side, they conclude it is not best to believe it. As if belief were a creature of policy! With them, the christian order of things is reversed. Their faith is built on fear, and cannot exist without it; whereas, according to the Gospel, true faith casts out fear, and is never perfected till it completely overcomes the latter. This is a notion of the celebrated Mr. Jay in his famous Lectures. "Fear," says he, "is engendered by faith." The true state of the case is, fear is expelled by faith. People of the description now mentioned, will never embrace Universalism, till they dare have moral courage enough to look for truth in the very face of consequences. Our doctrine, say they, is too good to be true. Like the doubting disciples, who dared not be convinced of the truth of their Lord's resurrection, "they believe not, for joy"—they dare not believe such good news. As if any thing was too good for a God of infinite goodness!

Another class decline an investigation of the subject, because they have an idea in advance, that Universalism is unpopular; and such is their love of popularity—their chief concern—that they would embrace Catholicism, Mahomedanism, or any thing else, and give it their support as truth, if they were convinced this was the way to be popular. Such people would sacrifice truth, principle, liberty, friendship, every thing, if it stood in the way of their popularity. We hope never to number this description of people amongst the professed friends of Universalism, till they meet with a radical change, which makes them honest and independent.

But, we apprehend, there is a class, larger than either of the foregoing—one, indeed, in which the latter may be reckoned—who will not investigate, from a sheer indifference to the subject. There are hundreds and thousands all around us, who, Galileo like, care for none of these things; and who feeling little interest to know what the truth is, are ready to swim with any current which tends towards the most fashionable circles. It is lamentable—it is astonishing that there should be any such people in the world.—Are they not really interested in questions which concern their religious duties in this life, and their destiny in the world to come? Have they no self-respect? no self-love? Have they no ideas of the dignity of their own natures above those of the brute? Do they care not to know whether, at death, they lie down to eternal non-entity; or whether, if they are to exist hereafter, they or their friends are to be happy or miserable forever? It is the most astonishing thing in all the world, that any people should feel indifferent on matters of this kind.—And yet there are multitudes, who, if we may judge by all which we see, appear to live along as if totally unconcerned to ascertain the truth as it is revealed in the

bible, relative to the future condition of human souls! We know not how to account for such indifference, unless it be by supposing them utterly stupid.

The friends of Universalism, if they desire to see the cause prevail more rapidly than it does, must make it a chief point to awaken attention in the minds of individuals to this most serious subject.—They must labor early and late, in private and in public, to convince their fellow men of the importance of searching for truth.—Until they are aroused, and have an interest excited in their minds, they will continue to go on turning a deaf ear to all the solemn truths of God upon the subject. They should be made to know and to feel the thrilling importance of this matter, and thus they may be induced to inquire. This is the first step towards Universalism. And when they begin to inquire, let them be encouraged not to falter, or to put any sectarian yoke upon their necks or clogs upon their feet, till they have done a thorough work; then they will arrive to a full discovery of the glory of divine truth.

We have sometimes felt a good will towards the Unitarian revival meetings, so far as they excite an interest in the minds of individuals on the subject of religion. When such an interest is excited, there is some hope that some may "go on to perfection." The mischief is, that when they have got so far as the creed of the church by whose meetings they have become excited, they are seized upon and chained down to that contracted circle, and forbidden to inquire farther on the pains of excommunication in this life, and of eternal misery in the next.—Where their inquiries come thus short of the true object, the injury done is greater than the good secured. But we desire from some cause, to see an interest excited; and whenever it is, we think there is hope of its finally being made subservient to truth. But this indifference is the grave of all religion and of all religious truths.

Since writing the foregoing, our eye has fallen upon the following "Renunciation and Excommunication" in the last Utica Magazine, which, as it verifies the idea in our concluding paragraph, above, viz. that some who are excited to an interest on religious subjects by the Unitarian sects, may finally be led to travel on till they come to the knowledge of the whole truth, we append to this article. The communication of Mr. Saxton is entitled to serious consideration.

About four years ago I was led to feel the goodness of God, and being convinced of my unreconciliation to him, I was constrained to submit to his love, and to be in subjection to his will. After about eighteen months I united with the Methodist Episcopal church, with which I walked until about four weeks since. And about one year ago I was led to serious considerations upon the character of God. At times I was almost persuaded that Universalism was true; but I could not (caused, I suppose, by the traditions of the day) find it to be the doctrine taught in the Scriptures, and being taught that all temptations arise from the devil, I supposed my thoughts upon Universalism were from an impure source, and therefore was determined not to give way to such (as I supposed) temptations. Hence I used to go to one of my neighbors and hear books read against Universalism; but I did not do that a great while, as I discovered that the more I heard against it the more I was disposed to believe the doctrine to be true.

I was told by the preacher, but a short time before I became fully established, that it was a temptation of Satan, but I had become too well convinced to believe it. My views, about the first of October last, became more extended and liberal respecting God's character, and I am now fully convinced that not one word in Holy Writ occurs, having any reference to endless misery, except, it may be, the doctrines taught by the Pharisees. Shortly after my openly acknowledging myself a Universalist, I was visited by the leader of the class of which I was then a member, in order to talk with me; but after finding it in vain—that I was determined not to bow to a partial God—he left me, saying, he did not wish to persecute me, but he believed, if I did not alter my course, that I should be miserable all eternity. He had previously said he believed that a man could not be a Christian and a Universalist—as much as to say, it is necessary in order to make the man love God, that he must see a greater part of his fellow-creatures eternally miserable!

About the first of November, I applied for a letter of dismission and recommendation, in presence of the class and one of the preachers. I arose to speak in my own defence, and while I was about to say that the doctrines which I had hitherto embraced were, in my estimation, unscriptural, I was silenced by being told that he (the preacher) knew them to be sound, and wished nothing said against them. He requested me to withdraw and they would act upon my case, and report to me. They never have done so. I have, however, heard that they have taken my name from the class book, but refuse to give me a letter.

Having thus dissolved their connexion with me, in a private manner, without formally or officially informing me of the same, and without noticing my reasonable request for dismission by letter, I deem it my duty publicly and formally to dissolve my connexion with them. Therefore,

This is to certify, to all whom it may concern, that I hereby withdraw from the Methodist Episcopal church my fellowship in religious sentiment and society connexion—that I renounce the doctrine of endless misery professed by its members, and required by its articles of faith, and that I solemnly protest against its ecclesiastical

aristocracy, or government of itinerant preachers and bishops, as a despotism of priestly domination and tyranny unworthy the allegiance of the Lord's freemen, and deserving the reprobation and everlasting opposition of every true republican.

GEORGE W. SAXTON,
Hooper's Valley, Tioga Co., Feb'y 9, 1835.

DISGRACEFUL BUSINESS.

Rev. George B. Cheever, a young man, late of Hallowell, now Pastor of a calvinistic congregational Church in Salem, Mass. was lately whipped severely with a cow-skin in the most public street in that town, as a summary punishment for publishing a libellous and blasphemous article in the "Landmark" entitled "Inquire at Dea. Giles's Distillery." The professed object of the article was to subvert the cause of Temperance, by bringing distilleries into disrepute; but this may not have been the whole object. Certain descriptions were had, which made it evident that the writer intended to slander Unitarianism or Universalism, and to injure the moral standing of a Dea. Stone,—a member of a Unitarian church,—who owns a Distillery. In addition to the gross personalities of the article and its sectarian latitude, it abounded with the most abusive, vulgar and even blasphemous language which we recollect ever to have seen in print—such as it is difficult to conceive could come only from a man partially insane.

On the appearance of the article, a great excitement was raised in Salem; the name of the writer was demanded of the editor of the "Landmark," which being given up, an opportunity was taken by certain workmen in the Distillery to seize Mr. Cheever when passing through Essex street, where he was thrown down and severely whipped. The Landmark office, also, was assaulted, and would probably have been demolished, but for the interference of the Police. Mr. Cheever has been prosecuted for a libel, and also for blasphemy. The autodox papers take the part of Mr. C.—as in duty bound—and the Mirror cannot conceive how he should be indicted for blasphemy, since there is "no Deity blasphemed." How long is it since the Mirror considered the vain and vulgar use of "damn you," "hell," "fire and brimstone," "damnation," "devil," &c. &c.—words which occur in the same style as that often employed by the vulgar and profane,—as innocent and harmless? We suppose Mr. Cummings would consider a denial of the existence of his satanic majesty, as little better than atheism, and downright blasphemy—is the admission of his existence and the profane use of language applicable to him, less heinous?

The conduct of the assaulters cannot be commended. As long as we live under a government of Laws, no man is authorized to take the execution of public justice into his own hands. A mobocracy is the very worst government which any people could be cursed with. If Mr. C. has offended, the Law will make him suffer—as he is now attempting to make his assaulters suffer.

The course of such men as Mr. Cheever will yet, we fear, be the ruin of the Temperance Cause in our country. His article, we hesitate not to say, has done more injury to that cause, than he can ever repair. It is a pity men cannot endeavor to subvert the cause of Temperance without lugging in their sectarian spite. Mr. C. must needs travel out of the record to make an assault upon Unitarianism—a doctrine which it has been evident enough heretofore he has sufficiently hated, ever since he abandoned the idea of being a Unitarian minister himself. It is this circumstance which aggravates his offence, and makes him less excusable. As long as the Temperance cause is connected with sectarian considerations, so long will it fail of its object.

THE NEW BIRTH.

The Mirror copies from the Presbyterian an explanation of the *modus operandi* of the Calvinistic new birth, taken, as is said, from the case of an Indian. The following is the statement.

"An Indian having experienced a change of heart, was asked by a white man to describe *how* it was done. He replied that he could not tell, but if the inquirer would go with him to the spot where the work was effected, he would show him. They went. The Indian, after going some distance into the wood, stopped, gathered a quantity of leaves, and made a circle of them. He then put a worm in the middle of it, and set it on fire. The worm feeling the heat, ran to one side, then to the other,—it was on fire!—After thus going from side to side in unavailing effort to escape, he returned to the centre of the circle, and stretched himself out, apparently in despair, to die. At that moment, the Indian caught the reptile in his hand. 'There,' that was the way God did to me. I found myself a sinner—I felt myself in danger—I saw the angry eye of God flashing upon me. I tried to escape on one side—but I met FIRE! I ran to the other—it was on FIRE! At last, in hopelessness, I gave up to die. Then Jesus Christ take my soul right up!"

Did any one ever see the like of this—is it not impious? Is it then really so? Does God thus hedge up the way of the sinner who strives to escape his fury, and sport with their utter helplessness? Are men to be commanded to escape for their lives, and told after all that they cannot escape, but

that the more they try, the nearer they run into eternal burnings? Is the sinner to be taught to stretch himself out, without effort and in despair, like the poor tortured worm in the Indian's cruel circle, and either die on the ground or wait to be taken up by a hand more friendly than that of almighty God, whose hatred to human worms is represented as devouring fire? There are many things in the foregoing that are truly revolting. If our autodidact brethren cannot extricate themselves from the absurdities and inconsistencies of their barbarous system, without the Indian's cruel logic, we think they had themselves better lie down like worms in despair—nor expect any friendly hand to relieve them.

CAPITAL PUNISHMENT.

Mr. Abbott of Vassalborough, for the Committee appointed by the Legislature to consider and report upon the petitions for abolishing capital punishment, has made a long report in favor of abolishing, which has been published. This report is one of the ablest articles we have ever seen upon the subject. It hardly leaves two sides to the question. The argument appears to us irresistible. We trust the members of the Legislature will give it a candid reading, and when the question comes up, will meet it openly upon its merits and vote according to the honest dictates of their consciences. It will be an honor to Maine, on the score of her enlightened views and her moral independence, to set an example to her sister states of legislation against all useless and barbarous penalties. It will not be long before all our states will abolish capital punishment. The Bill reported by the Committee proposes to substitute perpetual imprisonment in lieu of life taking. We shall take occasion, hereafter, to present our readers with some of the material points in the argument of the Report.

NEW SOCIETIES.

Societies of Universalists have been formed of late in Lyman and in New Boston, N. H.; Concord, Vt., and Stratford, Conn.

NEW MEETING-HOUSE.

The Universalist Society in Augusta have commenced operations upon the meeting-house which we mentioned as being in contemplation some weeks since. May prosperity attend the brethren, till they bring forth the topstone with joy, crying *grace! grace!* unto it. It is the intention to have the tympanum, i. e. the triangular space in front beneath the roof, filled with a carved representation, as large as life, of the Bethlehem shepherds tending their flocks, whilst the descending angel announces the joyful message—"Behold I bring you good tidings of great joy, which shall be unto all men."

REMOVAL.

Br. William Frost, late of Gray, having removed to Hiram, Me., for the purpose of ministering in behalf of the cause of Universal grace in that town and vicinity, requests that letters, papers, &c. intended for him, be directed to his present place of residence.

WATERVILLE LIBERAL INSTITUTE.

We perceive by the published proceedings of our Legislature, that a number of gentlemen belonging to Br. Gardner's Society in Waterville, have obtained an Act of incorporation for a literary Institute in that town to be known as the Waterville Liberal Institute. We cordially wish this new Seminary "prosperity in the name of the Lord."

COMMUNICATIONS FOR THE CHRISTIAN INTELLIGENCER.

HISTORIC SERMON. — NO. 27.

"Then Saul (who also is called Paul) was filled with the Holy Ghost." Acts. xiii: 9.

Paul had not only the common gifts of God's spirit, which all Christians receive in measure, but he had the miraculous or extraordinary gifts of the spirit. He had the gift of prophecy. He predicted future events, which have come to pass. He was well acquainted with the Old Testament prophecies. And he was taught how to understand and apply them. By reasoning from the Scriptures, he mightily convinced both Jews and Gentiles: "so that a great multitude, both of the Jews and also of the Greeks believed." xiv: 1. Barnabas and Paul declared what miracles and wonders God had wrought among the Gentiles by them." xv: 12.

Paul had special revelations from Jesus Christ a number of times, which were calculated to strengthen his faith, and give him courage amidst the labors and trials he was made to pass through. Paul not only heard Jesus call him Saul, Saul, in a glorious light from heaven, but in the temple, in Jerusalem, he had a throne, and saw Jesus, saying, "Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me." xxii: 18. And, probably, Paul alludes to himself, when he says, "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth,) such a one caught up to the third heaven. And I knew such a man, how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory." 2 Cor. xii: 2-4.

Paul passed through great dangers and perils both by sea and land, while preaching the gospel of Jesus Christ. On his voyage to Italy, he had divine communication which comforted and guided him, and the ships company. An angel of God came by night, and said, "fear not Paul, thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee." And so it came to pass. No one of Christ's ministers labored and suffered more than Paul. He says, 2 Cor. xi: 23, "I am more in labors more abundant, in stripes

above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water's, in perils of robbers; in perils by my own countrymen; in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of the churches.

Let any one carefully read the whole history of Paul, and I think, they will be constrained to acknowledge with me, that he was a remarkable man, and greatly distinguished of God, by all that he was; and by all that he received; and by all that he did, and suffered; and by all the wonderful success which attended his labors and cares to promote the glory of God and the good of man.

In Paul's case, we may see how easy it is for the Almighty, to stop the chiefest of sinners, who are mad by persecuting Christ, and his followers, and turn them from darkness to light, and from the power of Satan to God. How easy it is for God to spread his gospel, and build up his kingdom in the earth, by revealing Jesus Christ to them, the hope of glory, and putting his holy spirit in them, and making them willing and obedient disciples of the Son of God. How easy it is for God, to convert the nations to the love and service of their Maker, and Redeemer.

Thus God has raised up instruments, in every age and country, to accomplish his benevolent designs. He raised up Abraham to maintain true religion, the religion of faith, in an unbelieving generation: a Joseph and a Moses to save his people in Egypt; a David and a Hezekiah to promote true religion in Canaan; a Daniel, and his companions in Babylon; and a Ezra, and a Nehemiah after the captivity. So Paul, and many others, mentioned in the New Testament, were raised up of God to promote the cause of truth and righteousness, in the earth, after the kingdom of heaven was taken away from the Jews and given to the Gentiles. So in our age and country, God is raising up proper instruments, who are free, but dependant agents, to bring about his wise purposes, in the accomplishment of his promises.

Paul said that necessity was laid upon him, and we was unto him, if he preached not the gospel. This may seem strange, and even absurd, to some people, who profess to be led by the spirit of God. Necessity, say they, destroys accountability. How could Paul deserve a reward, for not preaching the gospel, if necessity was laid upon him? — Paul makes a difference, between, what may be called, a natural and a moral necessity. There was no natural necessity, forcing him against his will. But a moral necessity, such as every good man feels when he chooses to obey God rather than man. He is made willing, by the love of God shed abroad in his heart, by the holy spirit given unto him.

Paul felt satisfied that God had called him by his grace, into the christian faith, and ministry. That it was his duty to endure hardness as a good soldier of Jesus Christ, to war a good warfare, and to fight the good fight of faith. Hence Paul, could say, when he was about to die in the cause of Christ, under the cruel persecuting Nero; after he had faithfully preached Christ, gathered many churches, and written to them many letters of love, to guide them in their profession and walk; he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv: 7, 8. S. S.

"DO THYSELF NO HARM."

In this exhortation of the apostle Paul to the terrified jailor, we have expressed with the most affectionate tenderness, the substance of all the moral requirements of the blessed Jesus. In fact what duty is there required by Christ or any of his disciples, that does not in its practical tendency say to every one 'do thyself no harm.' He who went about doing good has established this as one of the eternal principles of his gospel, viz. that its hearty reception will never hurt nor destroy man's happiness. And that repentance not to be repented of—a revival of pure religion, would fill heaven and earth with the praises of God if the pretended ministers of Christ would preach more of the morals of christianity, instead of those pagan doctrines and vain speculations, that denounce the offspring of God, as children of his wrath, doomed to suffer the pains of hell forever, if they do not change from the natural state in which God created them, to that un-natural state of feeling and sentiment that makes them as Christians moan when they should rejoice, to curse when they should bless, to preach the damnation of many, when they must pray for the salvation of all—and thus spread before the world contradictory doctrines, the sentiments of which if received and practiced, will do much harm, and lead many to doubt the truth of that divine revelation, from which so many strive to obtain such contradictions and absurd doctrines. But if the principles of love, instead of hatred, of blessing instead of cursing were more universally preached to the world of sinners whom Christ came to save, they would soon perceive that he came not to hurt nor to destroy their happiness—and be induced to reflect on their wicked ways, and cease to do evil and learn to do well, they would bear the warning voice of the apostle, 'do thyself no harm'—and if it was always obeyed, they would never sin any more, and the result would be as glorious to them, as it was to the jailor.

Reader, is my conclusion just? Then you know that the way of the transgressor is hard, the ways of virtue are those of peace. It is your duty therefore suppose what you believe to be the truth, the gospel in its simplicity rather than the corrupt mysteries of the Church, and in obeying the requirements of the former, you will do good unto others, and yourself no harm. JOSHUA.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDNER, MARCH 6, 1835.

The Convent Rioters.—The Supreme Court was opened on Tuesday last at East Cambridge. Marvin Marcy Jr. was brought up and sentenced to three days solitary, and imprisonment at hard labor for life in the State Prison. The trials of Pond and others, indicted as participants in the destruction of the Convent, was continued to April next, at Concord.

A motion to admit H. Buck as state's evidence to bail, was rejected by the Court, and he was remanded to prison, to await the final termination of the trials. Yesterday afternoon about 3 o'clock, Marcy was discovered insensible on the floor of his cell. Dr. Hooker was immediately called in. He remained in the same state at 4 o'clock—cause unknown. He has frequently been heard to say that he never would be carried to the State Prison. Dr. H. states there is no appearance of Poison—some suppose he has eaten ground glass.

In the midst of the medical examination the Sheriff called to convey him to Charlestown. He of course was not removed. — *Briggs' Boston Bulletin.* A letter of Feb. 25, from Dr. Hooker Physician to the Jail in Cambridge, says, respecting young Marcy, that his sickness was occasioned by his anxiety about his sentence, which was so great that he slept very little for a week, his dread of the State Prison, the anguish of his mother, sister and friends, and the death of his father. He adds his opinion that he will recover in a few days.

Battle between the Indians and Poles.—It appears from a letter received this week from a respectable Polish emigrant, at New Orleans, that about twenty of his countrymen, not meeting with any means of support, and totally without funds, departed from New Orleans for Mexico, by land, through the Texas country. Having no guide, nor knowledge of the wilderness route, they became utterly lost, when they were fiercely attacked by a numerous body of Indians. The Poles had but few guns, but maintained a long and bloody conflict, until they had killed a large number of their enemy. They, however, suffered severely, having had two of their number slain, and the remainder wounded. Only one Pole was able to reach New Orleans. — *Louisville Journal.*

Banks in Maine.—By the report of the Bank Commissioners for January last, it appears that returns of the condition of 29 banks had been received. The Calais, Frontenac, and Great Falls banks made no returns. Of the 29, the capital is \$2,931,080; circulation \$1,353,914; net profits on hand \$85,245 08; balances due to other banks \$103,597 67; total amount of liabilities \$5,132,909 28. Their resources are as follows: specie 137,419 53; real estate, 97,077 29; bills of other banks 132,701 11; balances due from other banks 455,974 83; total amount of debts due, these balances excepted, 4,359,874 41; total amount of resources, 5,183,647 77; of doubtful debts 16,861 38; amount of available resources, exclusive of net profits on hand, 5,166,785 79.—Two of the Banks, the Franklin and Thomaston, appear to be deficient in the means of discharging their debts; the former, owing to the embezzlement, and the latter of the robbery of a portion of their funds; but the deficit is small, and the banks are said to be prudently managed. Another, the Central bank in Hallowell, had a larger loan than is allowed by law, but the Commissioners describe it as secure and in good condition.

The number of steamboats which passed, through the Louisville and Portland Canal, during the year 1834, was 998; the number of keel and flat boats, 723; the total tonnage was 162,000 tons; and the amount of toll received thereon \$71,848 17.

The Baltimore boat Relief, which has been of so much service during the cold weather, has a bow nearly of the shape of a table spoon which runs over the ice and crushes it: the paddles are made very strong containing 6 tons of iron each.

Church Singing.—Lord Stowell has decided that the right of directing the service is in the minister, and that obstructing him in the exercise of that right, is an offence which may be proceeded against in the Ecclesiastical Court. He has consequently, the right of control over the singers.

A Captain of a British East Indianman, is now allowed \$10,000, as a remuneration for one voyage to India, \$15,000, for three, and \$20,000 for five voyages.

It is stated in a Louisiana paper, that the Mormons, who only number 20,000, have 800 preachers—making one preacher to every 25 hearers!

Flourishing her heels to some Purpose.—Mademoiselle Celeste, a French dancer at the New-York Theatre, receives 10,000 dollars a month, or 120,000 dollars a year!! What a shallow world is this! How many accomplished and talented young men pass long and laborious lives in instructing the heads of the rising generation and at last die poor, while a young girl flirts her heels in the air for half an hour every night, cuts a few pirouettes and pigeons wings, and makes an immense fortune in a twelve-month. — *Winchester Republican.*

Phrenology — Excessive Development. In his Lecture on Monday night, Dr. Barber mentioned the case of an apothecary's boy in Germany, whose organ of destructiveness was so large, that not content with distributing medicines, he left that business to become an avowed executioner. — *Charleston Mercury.*

In France, recently, a powerful young man attempted the following feat, to settle a wager:—With the aid of a rope he raised with his teeth a cask of cider containing 47 gallons, and carried it, without stopping, across a yard of considerable extent.—When, however, he had put down his burden, he was incapable of shutting his mouth, and in a few days died.

The death of the American Consul at Martinique, is reported by schr. Oscar, which sailed thence 2d ult.

FOREIGN.

Since our last paper, Paris dates to the 16th of January have been received, by which it appears that the passports of our Minister to France were made out—and M. Serrurier, the French Minister at Washington, is recalled.

Mr. Livingston had not left Paris. It was stated that he would not return immediately to the United States, but instead of taking his passport, would proceed to England, where he would wait for instructions. The project of a law for the payment of the indemnity, in execution of the American Treaty, was presented to the Chamber of Deputies by the Minister on the 15th, and strongly recommended for adoption. We extract the following from the address:

"Gentlemen—Faithful to the accomplishment of its duty, and trusting that you would participate in its convictions, the Government was disposed again to submit to your consideration the measures necessary for the execution of the Treaty of the 4th July, 1831, and was prepared to defend them in the name of justice and of the political and commercial interests of France. The Message of the President of the United States at the opening of the American Congress suspended the execution of this project.—The Government had then to examine if it still remained under the empire of the same duty; if the dignity of France did not demand a different line of conduct; and finally if any means existed of placing the inviolable rules of justice in harmony with the legitimate sentiment of national honor.

"Gentlemen—The King's Government has no occasion to justify itself in your presence from the reproaches addressed to it by the President of the United States. Such a controversy would be equally devoid of utility and of dignity. Besides in the course of the discussion which must shortly take place, all the explanations that can be desired will be given, and all the necessary documents will be laid before the Chamber.

"General Jackson has been mistaken with regard to the extent of the powers conferred on us by the constitution of the State; but if he is ignorant of the laws of our country, we will not fall into a similar error on the subject of the institutions of America. The spirit and the letter of those institutions authorize us to consider the document already referred to as merely the expression of the opinion of one individual, so long as that opinion shall not have received the sanction of the other two powers of the American Union. The Message is an act of Government as yet incomplete, and consequently it cannot lead to those determinations by which France usually replies to a menace or to a reproach.

"As the Treaty of July has become neither less just nor less than before; as the proceeding adopted by the President of the United States has not weakened the basis of equity and of reason on which the transaction rests, the Government has persevered in its determination to present the Treaty again for your examination. This engagement once taken, it is for the honor of France that it should be accomplished."

The minister laid before the Chamber a bill of the same tenor as that of the former, with "an additional clause" inserted, as he remarked, "to interdict the payments to be made on the sums fixed by Treaty, until the intention of the American Government shall be correctly ascertained. We have a right and it is our duty, Gentlemen, to render that Government responsible for such of its acts as might wound the dignity and the interests of France."

The bill was then ordered to be printed, distributed and submitted for examination to a standing committee—the discussion on it being reserved for a future day.

STILL LATER. The ship Independence arrived at New York on Friday last, bringing Liverpool dates to the 27th and Paris to the 24th ult. The news is of varied interest though not decisive on the great questions which continue to engross public attention. The bill of indemnity is still pending in the French Chamber of Deputies; and it is stated that it cannot be got through its preliminary stages in less than three weeks. There still lingers a feeling of uneasiness and apprehension among the business classes, but it would seem that on the final vote the Ministers are sure of a majority.

Advices from Madrid are to the 18th Jan. but they contain nothing of importance. There is a rumor of a rupture between Russia and Persia.

MARRIED.

In Kennebunk-port, Mr. Lewis Hodgdon of Parsonsfield, to Miss Hannah Cleaves.
In Somersworth, N. H. Mr. Nathan Dixon to Miss Nancy Hobbs, both of Berwick.
In Freedom, Mr. Ezekiel T. Fogg, to Miss Ann T. Gilman.
In Montville, Mr. David Knowlton to Miss Mahitable T. Lane.
In Thomaston, Col. Idolo K. Kimball to Miss Mary H. Spear.

DIED.

In Portland, Mrs. Elizabeth Widgery, widow of the late Judge Widgery, aged 85.
In Belmont, a son of Mr. David Goddard, aged 2.
In Unity, Mr. Isaac Mitchell, 64.
In Limington, a son of Mr. Sidney Chick.
In Berwick, Mr. Ivory C. Lord, 24.
At sea, on board brig Essex of Portland, on her passage from Point Petre, to Mobile, of a fever, Mr. Wm. Cobb of North Yarmouth, chief mate.

COW WANTED.

WANTED to purchase a NEW MILCH COW. For further information inquire at this Office. February 25, 1835.

Dissolution of Copartnership. NOTICE is hereby given that the Copartnership heretofore existing between William Cooper, James N. Cooper and Alexander Cooper, under the firm of WILLIAM COOPER & Co. is this day by mutual consent dissolved and all persons to whom said firm is indebted are requested to call on William Cooper for payment and all persons indebted to said firm are requested to make payment to the said William Cooper.
WILLIAM COOPER.
ALEX. COOPER.
JAMES N. COOPER.
Pittston, 21st February, 1834 4w 10

Lumber Dealers, Take Notice. TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELLY of Gardner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.
SAMUEL BOYDEN.
February 24, 1835. 9 5w

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills.** to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore-mouth while nursing or at any other time.

Plain and practical directions accompanying the above **Vegetable Medicines**, and they may be taken without any hindrance of business or amusement, and will persistently prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. copy 8

Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high and ruggeditudes of Europe and Asia, where its Medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of **VEGETABLE MUCIAGE**, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: so in the case of this most invaluable Moss. Its virtues were first discovered by their effect on the hardy, long lived and sagacious Rein-Deer, which derives its principal nourishment from the **ICELAND MOSS**, and whose milk becomes so highly infused with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only.

E. HUTCHINS & CO., Baltimore. And none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardner, Maine, and E. FULLER, Augusta. Gardner, Jan. 13, 1835. 3

NEW TYPE & STEREOTYPE FOUNDRY IN BOSTON.

The Type and Stereotype Foundry formerly located in Lancaster, is removed to No. 3, Water-street, Boston, where the subscribers are prepared to furnish New and Second Hand **PRINTING TYPE, BRASS and ZINK RULE, LEADS, &c. &c.**

Having made an arrangement with Mr. JESSE HORTON for the manufacture of Type, and other articles usually furnished by Type Foundries, and as he is well experienced and interested in this department, customers are assured that particular pains will be taken to answer all orders in a prompt and faithful manner.

They have on hand a large quantity of Pica, Small Pica, Long Primer, Bourgeois, Brevier, Minion, Nonpareil, and Pearl Type of various faces, which has been used for stereotyping, and is but very little worn, which is offered at a large discount.

An assortment of Newspaper and Toy Book Cuts, Stage Cuts, &c.

RETALIC RULE, a good article for Advertisement Rules to Newspapers, Tables, &c. which can be offered for half the price of brass.

All orders for the above will be thankfully received.

A large discount will be made for cash.

STEREOTYPING in all its branches, executed with accuracy and dispatch, in the most perfect manner. Particular attention is paid to Stereotyping Works illustrated with Wood Cuts.

Publishers are requested to examine works recently Stereotyped at this Foundry, as it is believed no works have been out of it but such as would do credit to any Foundry in the country.

Orders executed on the most liberal terms as to price and payment. SHEPARD OLIVER & CO. No. 3, Water-street, 2d door from Washington-st. Jan. 31. 6 6w

PROSPECTUS of Volume Eighteenth of the NEW ENGLAND GALAXY.

JOHN NEAL & H. HASTINGS WELD EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, that the paper should advance in literary merit in proportion as it gained in public favor, we have spared no pains or expense to render it worthy of patronage; PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, far exceeding our most sanguine expectations, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following PRIZES.

For the best ORIGINAL TALE: FIFTY DOLLARS.
For the best ORIGINAL POEM: TWENTY-FIVE DOLLARS.
For the best Article on a Humorous Subject: TWENTY-FIVE DOLLARS.

The manuscripts may be directed to the Editors of the Galaxy, Boston, post paid, till the last of April, 1835, and the award will be made during the month of May following. The address of the writer should be enclosed in a sealed note, marked "Name;" and the directions of the successful writers only will be opened. All the manuscripts to be at the disposal of the Editors of the Galaxy.

TERMS OF THE GALAXY. Three dollars per annum in advance. As we have no agents, persons at a distance who wish the paper can enclose the amount by mail. Postmasters and others who may forward the names of five subscribers and fifteen dollars, shall receive a sixth copy gratis; or a reasonable commission.

Although our list of exchanges is already sufficiently large, and we have felt obliged to decline new ones; we now offer an exchange to any editor who will publish this advertisement:—provided always, that the Galaxy is not to be put on a Reading Room File. MASTERS & MARDEN. Boston, Dec. 20th 1834. No. 38 Court Street.

THE CARPENTER;

Or, the danger of evil company.

BY HANNAH MORE.

There was a young west countryman,
A carpenter by trade,
A skillful wheelwright too was he,
And few such waggon made.

No man a tighter bar could build,
Throughout his native town;
Through many a village round was he
The best of workmen known.

His father left him what he had,
In sooth it was enough,
His shining pewter, pots of brass,
And all his household stuff.

A little cottage too he had,
For ease and comfort planned
And that he might not lack for sight,
An acre of good land.

A pleasant orchard too there was
Before his cottage door;
Of cider and of corn likewise,
He had a little store.

Active and healthy, stout and young,
No business wanted he;
Now tell me reader if you can,
What man more blest could be?

To make his comfort quite complete,
He had a faithful wife;
Frugal, and neat and good was she,
The blessing of his life.

Where in the lord, or where the squire,
Had greater cause to praise
The goodness of their own hand,
Which blest his prosperous days?

Each night when he returned from work,
His wife, so meek and mild,
His little supper gladly dressed,
While he caressed his child.

One blooming babe was all he had,
His only darling dear,
The object of their equal love,
The solace of their care.

O what could ruin such a life,
And spoil so fair a lot?
O what could change so kind a heart,
And every virtue blot?

With grief the cause I must relate,
The dismal cause reveal;
'Twas evil company and drink,
The source of every ill.

A cooper came to live hard by,
Who did his fancy please;
An idle rambling man was he,
Who oft had crossed the seas.

This man could tell a merry tale,
And sing a merry song;
And those who heard him sing or talk,
N'er thought the evening long.

But vain and vicious was the song,
And wicked was the tale;
And every pause he always filled,
With cider, gin, or ale.

Our carpenter delighted much
To hear the cooper talk;
And with him to the ale-house oft,
Would take his evening walk.

At first he did not care to drink,
But only liked the fun;
But soon he from the cooper learnt,
The same sad course to run.

He said the cooper's company
Was all for which he cared;
But soon he drank as much as he,
To swear like him soon dared.

His hammer now neglected lay,
For work he little cared;
Half finished wheels and broken tools
Were strewn about his yard.

To get him to attend his work,
No prayers could now prevail,
His hatchet and his plane forgot,
He never drove a nail.

His cheerful evenings now no more
With peace and plenty smiled;
No more he sought his pleasing wife,
Nor bugged his smiling child.

For not his drunken nights alone,
Were with the cooper past;
His days were at the Angel's spent,
And still he stayed the last.

No handsome Sunday suit was left,
Nor decent Holland shirt;
No nose-gay mark'd the Sabbath morn,
But all was rags and dirt.

No more his church he did frequent,
A symptom ever;
Where once the Sabbath was mispent,
The week days must be bad.

The cottage mortgaged for its worth;
The favorite orchard sold;
He soon began to feel the effects
Of hunger and of cold.

The pewter dishes one by one
Were pawn'd till none were left;
A wife and babe at home remain'd,
Of every help bereft.

By chance he call'd at home one night,
And in a surly mood,
He bade his weeping wife to get
Immediately some food.

His empty cupboard well he knew
Must needs be bare of bread,
No rasher on the rack he saw—
Whence could he then be fed?

His wife a piteous sigh did heave,
And then before him laid
A basket covered with a cloth—
But not a word she said.

Then to her husband gave a knife,
With many a silent tear,
In haste he tore the cover off,
And saw his child lie there.

"There lies thy babe," the mother said;
Oppress'd with famine sore;
"O kill us both—'twere kinder far—
We could not suffer more."

The carpenter, struck to the heart,
Fell on his knees in agony;
He wrung his hands—confessed his sin,
And did both weep and pray.

From that same hour the cooper more
He never would behold;
Nor would he to the ale-house go,
Had it been paved with gold.

His wife forgave him all the past,
And sooth'd his sorrowing mind;
And much he grieved that e'er he wrong'd
The worthiest of her kind.

By lab'ring hard, and working late,
By industry and pains,
His cottage was at length redeem'd
And saved were all his gains.

His Sundays now at church were spent,
His home was his delight;
The following verse himself he made,
And read it every night:

The drunkard murders child and wife,
Nor mends it a penny;
Whether he stabs them with a knife,
Or starves them with his gin.

* Tavern.

OUR COUNTRY.

What nation presents such a spectacle as ours, of a confederated government, so complicated, so full of checks and balances, — over such a vast extent of territory, — with so many varied interests, and yet moving so harmoniously! I go within the walls of the capitol at Washington, and there, under the star spangled banners that wave amid its domes, I find the representatives of three territories, and of twenty-four nations, — nations in many senses they may be called, — that have within them all the germ and sinew to raise a greater people than many of the proud principalities of Europe, — all speaking one language, — all acting with one heart, and all burning with the same enthusiasm, — the love and glory of our common country; even if parties do exist, and bitter domestic quarrels now and then arise. I take my map, and I mark from whence they come. What a breadth of latitude, and of longitude, too, — in the fairest portion of North America! What a variety of climate, — and then what a variety of production! What a stretch of sea-coast, on two oceans, — with harbors enough for all the commerce of the world! What an immense national domain, surveyed, and unsurveyed, of extinguished, and unextinguished Indian titles, within the States and Territories, and without, estimated, in the aggregate, to be 1,090,871,753 acres, and to be worth the immense sum of \$1,363,589,69, — 750,000,000 acres of which are without the bounds of the States and the territories, and are yet to make new States, and to be admitted into the Union! Our annual revenue now from the sales is over three millions of dollars. Our national debt, too, is nearly, or quite extinguished, — and yet within fifty-eight years, starting with a population of about three millions, we have fought the War of Independence, — again not ingloriously struggled with the greatest naval power in the world, fresh with laurels won on sea and land, — and now we have a population of over thirteen millions of souls. One cannot feel the grandeur of our Republic, unless he surveys it in detail. — For example, a Senator in Congress, from Louisiana, has just arrived in Washington. Twenty days of his journey he passed in a steamboat on inland waters, moving not so rapidly, perhaps, as other steam boats sometimes move, in deeper waters, — but constantly moving, at a quick pace too, day and night. I never shall forget the rapture of a traveller, who left the green parks of New Orleans early in March, — that land of the orange and the olive, then teeming with verdure, freshness and life, and, as it were, mocking him in the mid-summer of his own northern home. He journeyed leisurely toward the region of ice and snow, to watch the budding of the young flowers, and to catch the breezes of the Spring. He crossed the Lakes Pontchartrain and Borgue: he ascended the big Tombeckee in a comfortable steamboat. From Tuscaloosa, he shot at the wilds of Alabama, over Indian grounds, that bloody battles have rendered ever memorable. He traversed Georgia, the Carolinas, ranged along the base of the mountains of Virginia, — and for three months and more, he enjoyed one perpetual, one unvarying, ever-coming spring, — that most delicious season of year, — till, by the middle of June, he found himself in the fogs of the Passamaquoddy, where tardy summer was even then hesitating whether it was time to come. And yet he had not been off the soil of his own country! The flag that he saw on the summit of the fortress, on the lakes near New Orleans, was the like of that which floated from the staff on the hills of Fort Sullivan in the easternmost extremity of Maine: — and the morning gun that startled his slumbers, among the rocky battlements that defy the wild tides of the Bay of Fundy, was not answered till many minutes after, on the shores of the Gulf of Mexico. The swamps and embankments, the canals, the mounds of the Father of Waters, on whose muddy banks the croaking alligator displayed his ponderous jaws, — the cotton fields, the rice grounds of the low southern country, — and the vast fields of wheat and corn in the region of the mountains, were far, far behind him: — and he was now, in a Hyperborean land, where nature wore a rough and surly aspect, and a cold soil and a cold climate, drove man to launch his bark upon the ocean, to dare with wind and wave, and to seek from the deep, in fisheries, and from freights, the treasures his own home will not give him. Indeed, such a journey as this, in one's own country, to an inquisitive mind, is worth all the 'tours of Europe.'

But I must begin to shorten this article. My only object has been to awaken in the young American a love for his own land, — to fix his eyes and his thoughts here. With the same strength that we develop our national resources, we must develop the moral and intellectual energies among us. There is great danger that in such a hurry, practical people, will forget that they have hearts and souls. There is danger, too, that such a moving, journeying people, will lose their attachments to home, — their love for the rocks, and hills, and valleys, that their eyes first saw. Home, home, HOME, — is the sentiment that we need to cherish. Our country must be our idol, if idols we have. Next to the preservation of liberty, is the preservation of the Union, — and this, in a territory so vast, can

only be effected, but by an interchange of feelings, by intercommunications, by forming friends, and making visits, all over our wide domain. We must know, and understand each other, in order to love each. We must see with our own eyes what a glorious heritage our fathers have bequeathed us, before we can appreciate its value. Dangers threaten us, above all other people, — and such dangers as only high patriotism, and pure affection, can overcome. We have not achieved our independence yet. Washington and his compatriots gave us freedom. Our own industry has liberated us from a servile dependence upon foreign skill and foreign artisans, — and now we want a LITERARY FREEDOM, — the independence to think, write, and criticise for ourselves, — not driving our scholars abroad to acquire a reputation at home, and then reflecting at home the little light of foreign glow-worms from abroad. We want local attachments, too, — then a national, but not a mobbish pride, — a just sense for our own importance, and the proper contempt that follows, of course, for all the criticisms of tenth-rate travelers, whom foreign nations are throwing upon our shores. Local attachments, I repeat, we want; for such are our temptations to wander, that we often forget we ever had a home. Why, I have seen the emigrant from North or South Carolina, who had exhausted the fertility of the soil on which he was born, with his droves of negroes, demolishing the forests on the Coosa and Tallapoosa of Alabama; and when he had girdled the trees, and exhausted this soil, pushing yet farther, and acting over the same desolation in Mississippi; and again, when he was weary of this, ascending the Red River, to try his process of exhaustion on the rich alluvial bottoms of that fertile stream, forgetful of home, forgetful of kindred, forgetful of those high and holy associations that at times raise us to the estate of angels. Nothing is worse for a people, — nothing more detrimental to a proper sentiment, and a proper patriotism. Of all our people, the New Englanders and the Virginians have the strongest local attachments, — and this, in many respects, makes them a peculiar people. Never did you see a New Englander, I care not where, who did not glory in the land of his boyhood, and cherish, with the highest affection, the remembrance of the hills and fields that he sported over in sprightlier day. So in Virginia, it is all 'Virginia,' 'Old Virginia,' with every Virginian. No paradise on earth equals, in his eye, the valleys of the Blue Ridge, the banks of James River, or the cliffs and pinnacles of the Alleghanies. Such men have that within them which is a pledge of patriotism: and it is a remarkable fact, — which I account for principally upon this, — that New England and Virginia, — though Virginia is not now what she was in the days of her glory, — have given to our national councils as many, or more, public men, than all the States of the Union together. All people need a sentiment. Glory is the passion of the French, and glory has led the French arms to the capitals of almost every kingdom in Europe. Mount Vernon is holy ground, that makes every Virginian's heart exult. Bunker Hill is a pillar of fire for the rising generation around it. The youth who look upon them, cannot be false to themselves, or false to their country. We are wonderfully influenced by associations, and by what meets the eye, — especially if time and history have consecrated it. Sentiment, national sentiment, does more for a nation's weal or woe, than many a man of letters. It even forms the politics and religion of a people, for years and years. Hence, then another duty that we have laid on our hands, — and that is, to elevate and refine public feeling, by associations, by lectures, by lyceums, and in every practicable manner, so as to give society a tone and a character, and so as to combat the physical and lower tendencies of the day. There is an atmosphere encompassing every circle, either light or lurid, just in proportion to the splendor of the minds that sparkle within it. There is a sympathetic link in the chain of social intercourse, that vibrates well or ill, whenever it is touched. The tone of a whole society may be compared to the winds that float through an Æolian Harp. If but a summer breeze plays upon its strings, it is like the melodious notes that sprang from Memnon's statue, when touched by the rays of the morning sun. But if the rude and gusty storm runs roughly over the chords, it flings off notes harsh and discordant. See, then the duty of the American. BUT TUNE SOCIETY, AND IT WILL FOUR FORTH MELODIES FROM A THOUSAND STRINGS.

Washington, December, 1834.

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable ink, in boxes only one sixth the usual size, yet containing the same quantity. The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner, Jan. 12, 1835.

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and Trunk Making Business,
Between the two Hotels in Gardiner, on Water-street.

At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sligh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or an approved credit.

Old Harnesses and Harnesses repaired on the shortest notice.

Gardiner, June 25, 1834. 26

NEW FALL & WINTER

GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

Among his selection are the following — Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.

Black, blue, lavender, drab and striped CASSIMERES. German Goats hair CAMEL'S.

Also a general assortment of the most fashionable VESTINGS, together with Trimmings of all kinds.

He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834. 45f

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAN'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and out buildings. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to Enoch MARSHALL near the premises or to the subscriber in Bangor.

SAMUEL RAMSDELL.
September 15, 1834. 6m. *38

HOUSE FOR SALE.

THE Subscriber offers for sale his DWELLING HOUSE, situated in Gardiner Village. To citizens of this Village no description is needed, but if any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowman's Point. The lot contains about 3-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. The FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired.

P. SHELTON.
Gardiner, 1835.

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primay, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c.

They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper — Seafaring men should never put to sea without them. I leg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.
Portland, Me. October, 1833.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

DANIEL ROSE.
Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.
Thomaston, Jan. 11, 1835.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec. JAMES BOWMAN, Gardiner; T. B. Merrick, Hallowell, and W. & H. Stevens, Pittston.

Jan. 25, 1835. 1y 5

SCHOOL BOOKS & STATIONERY.

JUST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47f

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the 15th WEDNESDAY OF JULY, 1834. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES, Peter Grant, Esq., Hon. George Evans, Alfred G. Lithgow, Esq., Edward Swan, Esq., Mr. Henry B. Hoskins, Arthur Berry, Esq., Mr. Henry Bowman, Capt. Enoch Jewett, Capt. Jacob Davis, Mr. Richard G. G., Geo. W. Bachelier, Esq., Rev. Dennis Ryan, ANSEL CLARK, Treasurer, H. B. HOSKINS, Secretary, Gardiner, July 3, 1834. 28

J. M. CROOKER, WATERVILLE, HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Danvers Discussion
Conventual Sermons
Cobb's Sermons
Appeal to Haves
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834. 23

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kindrick of Gardiner.

GOING HATHORN, JAMES M. HANOVER.
Pittsfield, October 24, 1834. 44f

FEATHERS

JUST received and for sale by GREEN & WARREN.
July 2, 1834.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAO WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.
H. B. HOSKINS, Agent.
Gardiner, June 20, 1834.

NOTICE

THOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. NEWELL in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD.
January 9, 1835. 3

ALMANACS for 1835.

Thomas' Robinson's, Comic, Finn's, Davy Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore.

November 11, 1834. 46f

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved, and all business of said firm will be settled by S. O. Bradstreet who is duly authorized to settle the same.

S. O. BRADSTREET, R. H. GARDINER, JR., for late firm TOBEY & GARDINER.
45 6m

PRINTING of all kinds executed on the most reasonable terms at this Office.